THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Repent: for the kingdom of heaven is at hand.*"—JESUS CHRIST.

No. 22 Vol. XXXII. Tuesday, May 31, 1870. Price One Penny.

THE NEW TABERNACLE.

THE addition which has been made to the New Tabernacle by the construction of the gallery, has effected a great change in the appearance of that remarkable structure. To our eye the gallery has the effect to lessen the vastness of the building and to diminish the apparent height of the ceiling. But it gives a completeness and finish to it that we admire. Standing at the eastern end of the gallery, the building loses none of its immensity by the erection of this addition, on the contrary, we think a better idea of its proportions is obtained from that point than before. The general opinion is that the construction of the gallery will improve the acoustic qualities of the house, and that the congregation will hear distinctly in every seat; but should this not be the case, there are other improvements, which time did not permit to be made before Conference, that will correct any defects of this kind that may still exist. We venture the opinion that, before it is finished, its acoustic properties will be superior to those of any large building in the United States, as it already is the largest auditorium of which we have any knowledge.

The gallery measures in front, from one end to the other, 395 feet. At the back it is probably about 500 feet. It is about thirty-two feet in depth. It is supported by seventy-two columns. There are six stairways—two north, two east, and two south. The seats at the present will be mostly temporary, there not being sufficient time to construct the others before Conference. The gallery will seat 3000 persons, which will afford, in the entire building, sitting accommodation for 11,000, and standing room, in addition, for between 2000 and 3000, making the total capacity of the building between 13,000 and 14,000!—clearly exhibiting what a united people can accomplish under wise guidance. Steps will be taken to select a corps of door-keepers, and deacons to seat the congregation. In the body of the building the people will be seated as formerly; that is, the ladies in the centre seats and the gentlemen on the side seats. In the gallery, the ladies will occupy the north and the gentlemen the south side. Those who take seats in that part are requested to observe this regulation.

It is the intention to have the New Tabernacle thrown open for worship at 2 p.m. on Sunday next, and it is hoped that there will be a large attendance. A small congregation would almost be lost there; besides, it will offer a good opportunity, before holding Conference, to ascertain whether the addition of a gallery has corrected any defects in sound that formerly existed.

On Thursday next, the 5th of May,

the adjourned Annual Conference will convene at 10 o'clock a.m. in the New Tabernacle. It is anticipated there will be a large attendance of people on that occasion. We scarcely think there need be any fear entertained of lack of room, though there never was a time in the history of the Latter-day Saints —no matter how large the building might be which they had to meet in— when the people could find sufficient room to hold their Conferences. It would be a grand and very pleasing sight to see the New Tabernacle filled to its utmost capacity.—*Deseret News, April* 28.

THE NEW TABERNACLE YESTERDAY.

There was an immense gathering yesterday afternoon at the New Tabernacle. The weather was delightful, and must have been tempting even to invalids to venture out. One hour before the time appointed we saw persons wending their way with the evident design of securing good seats. The gallery seemed to be the most desirable place, as it was well filled some time before the commencement of the meeting. Looking at the size of the congregation and the vastness of the building, it would seem to be very difficult if not impossible to make all hear. Yet from inquiries we have made, there were few, if any, who failed to hear President Young during his entire remarks yesterday afternoon. President Smith was not heard so well from some points at the commencement of his remarks; but, as he warmed up, he was heard distinctly. While Elder Bywater was speaking there was not the same quiet maintained that had been, and it was not possible in some parts of the building to keep the run of what he said.

While President Young was addressing the congregation his hearers kept very still, and we are informed by persons who sat on the seats where they were accustomed to sit last summer, that yesterday they heard as they never did before. The gallery had made, judging by their experience, a great improvement in the acoustic qualities of the building. The reverberation that was noticed on every previous occasion when meeting was held there, did not exist yesterday, and though there may be even now some particular parts of the house where a speaker cannot be heard very distinctly, still, from all we can learn, the congregation in every part can now hear more plainly than ever before.

We trust that strict measures will be taken by the deacons and door keepers to prevent the walking about of children and others during the services. The moving backward and forward of young people yesterday was very annoying, and must have materially interfered with the hearing of those in whose neighborhood they walked. In a building like the New Tabernacle strict order should be enforced, or the words of the loudest speakers will be lost to a large portion of the congregation, and the enjoyment of the remainder will be seriously marred. Another point: It is a great convenience on a hot day, when meeting has been held for some time, to get a drink of cool water, and children, especially, get very restless if they can not quench their thirst. But the practice of carrying water around can be made objectionable by the excess of zeal which those entrusted with this duty sometimes manifest. They can, if they choose, lessen the interest felt in the meeting and disturb the congregation by their officiousness; this would be a greater injury than the water which they pass around is a benefit. But on all these points experience will suggest the best course to pursue.

The community is fortunate in having so cool and commodious a place of worship as is the New Tabernacle. It is a building of which, as well as the organ, we may be proud, and when the improvements yet contemplated shall have been made, we think it will be an easy labor for a speaker to make himself heard by the congregation that shall assemble within its walls.—*Deseret News, May* 2.

The New York "Times" says—"The fortieth semi-annual (annual) Conference of the Mormon Church in Salt Lake City, ended on Monday (May 9). It is estimated that 40,000 of the Saints attended."

A PLEA FOR RELIGIOUS LIBERTY.

A SPEECH DELIVERED AGAINST THE CULLOM BILL, BY HON. W. H. HOOPER, IN THE HOUSE OF REPRESENTATIVES, WASHINGTON, D.C., U.S.A., MARCH 23, 1870.

(CONTINUED FROM PAGE 324.)

The Mormon church was established at Fayette, New York, in the year 1830. In 1831 the headquarters of the people was removed to Kirtland, Ohio, and considerable numbers of missionaries were sent out to preach the new religion in various parts of the Northern States. Many converts were made and removed to Kirtland, but they were subjected to various petty annoyances and persecutions by the surrounding people. Land not being abundant or easily acquired for the rapidly increasing numbers, the new converts were advised to locate in Jackson County, Missouri, where land was abundant and cheap—where, in fact, but few settlers had preceded our people. The Mormons soon became a prosperous and wealthy community; the same habits of industry and thrift which they have ever maintained being even then vigorously inculcated by their leaders. Many hundred thousand acres of Government land were purchased, fine farms and thriving settlements were established, and the first printing press in western Missouri put in operation. But the wealth acquired by the people was desired by our neighbors; the lawless border-men, who afterward made the frontiers of Kansas their battle-field, attacked, plundered, and murdered our settlers, and finally drove them from their delightful homes, which they appropriated to themselves. The title to much of the land in Jackson and other counties is to-day in Mormons, who were then driven from their homes. During the troubles incident to the expulsion of the Mormons, hundreds of men, women and children were murdered, or died from diseases caused by exposure to the inclemencies of the weather. The wretched refugees afterward located in Clay, Caldwell, and Davies Counties, Missouri, where there were almost no settlers, and where, within a few years, their industries had again built up thriving settlements and accumulated large herds of stock. The outrages of Jackson County were then repeated, the Mormons driven from their homes, which were seized by the marauders, and thousands of women and children driven forth homeless, and the prey for the border-ruffians whose cupidity had been excited by the wealth of the industrious exiles. Hundreds perished from cold, exposure, and starvation. But their leaders, sustained by an undying faith, again called together their scattered and impoverished followers, and removing to Illinois, founded the city of Nauvoo.

For several years they were comparatively undisturbed; they built up one of the most thriving and beautiful cities of the State. Far as the eye could reach from the eminence of their temple, the well-tilled farms and gardens, the comfortable farm-houses, the mills and factories, and well-filled schools, attested the industry, the thrift, and the wealth of the once persecuted people. But again their wealth created envy in the lawless border-men of the new State. Without what even their enemies claim was justifiable cause, and in a manner which Gov. Ford characterized as a permanent disgrace to the people of the State, they were attacked, pillaged, and driven across the river; their houses burned; their women and children driven forth unsheltered in the inclement season of the year; their leaders brutally murdered.

The annals of religious persecution, so fruitful of cruel abuse, can give nothing more pitiable and heart-rending than the scenes which followed this last expulsion. Aged men and women, the sick and feeble, children of tender years, and the wounded, were driven into the flats of the river, yet in sight of their once happy houses, to perish from exposure and starvation. While over our broad land the church bells of Christian communities were ringing out peace and good-will to men; while to the churches thronged thou-

lands to hear preached the Gospel of charity and forgiveness; these poor, heart-sick followers of the same Redeemer, were driven in violence from their houses to perish like wild beasts in the swamps and wilderness. The gentlemen charge us with hypocrisy and depraved lusts for motives, with such a record as this to mock their charges! The world has many hypocrites, and is well filled with wicked men, but they keep about them the recompense of sin, and have other histories than this I give you, and which history no man can deny.

Word went out to the world that Mormonism had finally been annihilated. But again the scattered hosts were gathered together, and set out on a pilgrimage, that since that of the children of Israel has been without parallel in the history of the human race. They had no stores; they were beggared in the world's goods, yet with earnest religious enthusiasm they toiled on through unknown deserts, over unexplored mountain ranges, and across plains haunted by savages, only less cruel than the white Christians who had driven them forth in search of that promised land, where at last they could worship God in accordance with the dictates of their own consciences, and find unbroken that covenant of the Constitution which guards this sacred right. Ragged, foot-sore, starving and wretched, they wandered on. Delicately nurtured women and their little children dug roots, or subsisted on the bark of trees or the hides of animals. From Nauvoo to Salt Lake, the valley of their promised land—1,500 miles—there is to-day scarce a mile along that dreary and terrible road, where does not repose the body of some weary one, whom famine, or sickness, or the merciless savage, caused to perish by the way.

It was while on this pilgrimage that an order came from the Government for five hundred men to serve as soldiers in the Mexican war. The order was promptly obeyed. These devoted men, who had received only cruel persecution from the people they were called upon to protect on the field of battle, dedicated their poor, helpless wives to God, and themselves to their country. Leaving their families to struggle on as best they could, these brave, patriotic men followed our flag into New Mexico and California, and were at last disbanded at San Diego, with high praise from their officers, but with scanty means to return to those they loved, and whom they had left to suffer, and perhaps to perish on the way.

Thus, Mr. Speaker, three times did this persecuted people, before their location in Utah, build up for themselves pleasant and prosperous homes, and by their industry surround themselves with all the comforts and appliances of wealth; and three times were they, by an unprincipled and outrageous mob, driven from their possessions, and reduced to abjectest poverty. And bear it in mind, that in every instance the leaders of these organized mobs, offered to all who would abandon and deny their faith, toleration and the possession of their homes and wealth. But they refused the tempting snare. They rejoiced that they were thought worthy to suffer for the Master, and, rather than to deny their faith, they welcomed privation; they sacrificed all that earth could offer; they died the saintly martyr's death.

Mr. Speaker, is this shining record that of a community of hypocrites? What other Christian denomination of our country can show higher evidences of earnestness, of devoted self-sacrifice for the preservation of their religious faith?

In further presentation of my argument, Mr. Speaker, that the doctrine of polygamy is an essential feature in our religious faith, and that in our adherence thereto we are advocating no new or unsupported theory of marriage, I crave the indulgence of the House while I cite some few from the numerous writers of weight and authority in the Christian Church, who have illustrated or supported the doctrine.

Now, sir, far be it from me to undertake to teach this learned House, and above all, the Hon. Chairman of the Committee on Territories, great theological truths. If there be any subject with which this honorable body is especially conversant, it is theology. I have heard more Scripture quoted here, and more morality taught, than in any other place it was ever my

fortune to serve. With great diffidence, then, I venture to suggest to the supporters of this bill, that while polygamy had its origin in holy writ, taught as I have said before by the greatest of all law-makers, and not only tolerated, but explicitly commanded by the Almighty, as I shall presently show, monogamy, or the system of marriage now recognized by so many Christian nations, originated among the Pagans of ancient Greece and Rome.

I know, sir, that the report accompanying the bill fetches vast stores of theological information to bear; informs us that polygamy is contrary to the Divine economy, and refers to the marriage of the first human couple, and cites the further testimony of the Bible, and that of the history of the world. Setting aside the last named as slightly too voluminous for critical examination in the present discussion, we will take up, as briefly as possible, the Divine authorities, and the commentaries and discussions thereon by eminent Christian writers, and see how far my people have been misled by clinging to them. As for the illustrious example quoted of our first parents, all that can be said of their marriage is, that it was exhaustive. Adam married all the women in the world, and if we would find teaching by example, we must go among his descendants, where examples can be found among the favored people of God, whose laws were of Divine origin, and whose conduct received sanction or punishment at His hands.

At the period of the Reformation in Germany, during the early part of the 16th century, those great reformers, Luther, Melancthon, Zwingle, and Bucer, held a solemn consultation at Wittenburg on the question, "Whether it is contrary to the Divine law for a man to have two wives at once?" and decided unanimously that it was not; and upon the authority of this decision, Philip, Landgrave of Hesse, actually married a second wife, his first being still alive. This fact is recorded in D'Aubigné's History of the Reformation, and by other authors of that period.

Dr. Hugo Grotius, a celebrated Dutch jurist and statesman, and most eminent law-writer of the seventeenth century, states that "the Jewish laws allow a plurality of wives to one man."

Hon. John Selden, a distinguished English author and statesman, a member of Parliament for Lancaster in 1624, and who represented the University of Oxford in the Long Parliament of 1640, in his work entitled "Uxor Hebraica," the Hebrew Wife, says that "polygamy was allowed, not only among the Hebrews, but in most other nations throughout the world; and that monogamy is a modern and a European custom, almost unknown to the ancient world."

Dr. Samuel Puffendorf, professor of law in the University of Heidelberg, in Germany, and afterwards of Lund, in Sweden, who wrote during the latter part of the 17th century, in his great work on the law of nature and of nations, says that "the Mosaic law was so far from forbidding this custom (polygamy) that it seems in several places to suppose it;" and in another place he says, in reference to the righteousness thereof, "the polygamy of the *fathers*, under the old covenant, is an argument which ingenuous men must confess to be unanswerable."

[TO BE CONTINUED.]

Mr. Cragin thinks that Congress ought not to adjourn so early as the 4th of July, for if it does the Utah Polygamy Bill will, in all probability, be defeated. And is that the only measure which would be endangered? What is to become of the bill to abolish the unjust system of allowing members of Congress to use the Post-office free of cost to themselves, but at a very considerable expense to the public? Moreover, is it at all likely, from present appearances, that the numerous financial questions pressing for settlement can be disposed of before the 4th of July? At the rate at which Congress has been moving since the 4th of December, the Greek Kalends would not be too distant a date to fix for the proper adjustment of public business.—*New York Times.*

DEATH OF PRESIDENT JOHN YOUNG.

OBITUARY.

We have to record the death of another veteran in Israel, the Patriarch. President John Young. At 5.55 p.m. of the 27th April, 1870, he peacefully passed away, surrounded by those he fondly loved, and who will always cherish for him the dearest tenderness of affection. "Uncle John," as he was familiarly called by the Saints, was beloved by all who knew him. He was faithful to every trust and unflinching in his integrity to the last. He was a sincere and an earnest follower of the Savior, even from his early youth, and through a long career of usefulness in the ministry, he demonstrated by his works what he early professed to believe. He had for several weeks been lingering on a sick bed, which culminated in his death at his own residence in the Thirteenth Ward. He would have commenced his eightieth year on the 22nd of next month.

He was of a robust, vigorous temperament, and though a full sharer in the stern trials the Saints encountered in their exodus from Nauvoo and the early settlement of this valley, he might yet have lived many years but for a severe accident which occurred to him in the month of February, 1864. While travelling to Weber Valley he encountered a terrific storm, whereby his wagon was overturned, causing him severe injuries, while, at the same time, a severe cold settled upon his lungs from the exposure to the terrible weather of that memorable day. Still he was indefatigable in his labors, and never wearied in well doing, but died full of the hope of a glorious reunion with the just when death shall have an end.

He was born at Hopkinton, Middlesex Co., Mass., May 22, 1791. His parents were John Young and Nabby Howe, and he was the oldest of six sons, one of whom is our beloved President, Brigham Young. The deceased was a little more than ten years his senior. In early life he labored with his father, assisting him in farming. In the 15th year of his age he joined the Methodist church, and was devotedly attached to that religion. In the year 1813 he married Theodocia Kimball, who bore to him five daughters, viz—Charlotte, Caroline, Louisa, Clarissa and Candace. In 1825 he received his licence as a Methodist preacher, and zealously labored with that denomination until he heard the Gospel as restored to this dispensation, which was brought to him by his own brothers. He was baptized by his brother, Joseph Young, in Hector, Tompkins Co., New York, in the fall of 1833. Shortly after he was ordained an Elder, and immediately proceeded to Kirtland, Ohio, with his family, where he located. On the 4th day of July, 1834, he proceeded, in company with Elder Evan M. Greene and other Elders, on a mission through the States of Ohio, Pennsylvania, and New York, preached the Gospel, baptized several persons, and raised up a small Branch in Nunday, Pike Co., New York. In 1836, he returned to Kirtland and assisted in the rearing of the Temple. In 1841 he was ordained a High Priest under the hands of Elders Lyman Wight and John P. Greene, and was afterwards appointed President of the Stake at Kirtland. He was President of the first emigrating company that followed the pioneers to this valley in 1847.

On the 12th of February, 1849, he was set apart as President of the High Priests' Quorum, under the hands of President H. C. Kimball and Elder John Taylor, which position he occupied at the time of his death.

On the 8th of October, 1853, he was called to the office of Patriarch, and was sustained as such by the vote of the General Conference.

Thousands have since been comforted and strengthened in their faith under his administration, and, while they may drop the unforbidden tear in memory of the departed, still will they feel that he has died a faithful soldier of the cross, and that he has gone to reap the imperishable reward that awaits him.

The funeral services will be held in the Tabernacle at 12 a.m. to-morrow, the 29th inst., where all who wish to contribute their last token of respect, are invited to attend.

THE VENERABLE PATRIARCH, JOHN YOUNG.

Firm on the Rock of Ages—firm
In faith and hope and love,
A vet'ran of the cross has gone
To join the hosts above.

He'll stand a noble witness there
For Zion's cause below,
In God's High Court of Justice, where
Appeals from earth must go.

He battled for the championship
Of Truth, and now he's gone
To take the prize awarded him,
The prize he nobly won.

His days were fill'd with usefulness,
His life was full of years;
To him, the messenger of death
Brought no regret nor fears.

Peace to his ashes! "Dust to dust"
Is mortal nature's doom;
The resurrection of the just
Will soon unbolt his tomb.

Triumphant over sin and death,
On golden streets he'll tread,
Array'd in royal robes, with crowns
Of honor on his head.

E. R. SNOW.

Deseret News, April 28.

OBSEQUIES OF PRESIDENT JOHN YOUNG.

The funeral services of President and Patriarch John Young took place in the Tabernacle at mid-day, the building being pretty well filled with those who had assembled to pay their last tribute of respect to the deceased.

The services commenced by singing the hymn

"Thou dost not weep to weep alone,"

after which prayer was offered by Elder Geo. Q. Cannon. The hymn

"O, my Father, Thou that dwellest,"

was next sung, when an instructive and appropriate address was delivered by President Geo. A. Smith, in which the chief points of the life and labors of the deceased, before and since his connection with the Church of Jesus Christ of Latter-day Saints, were dwelt upon, and also the hopes of glory and immortality enjoyed by the faithful in this work.

Remarks by Elder Geo. Q. Cannon followed, founded on the 15th Section, page 134, of the Book of Doctrine and Covenants. The hymn, "Farewell all earthly honors," and prayer by President Geo. A. Smith, closed the services.

The remains of the deceased were followed to the cemetery by a long procession, in carriages, in the following order — President Brigham Young, and the remaining brothers of the deceased; the hearse; the counsellors of the High Priests' Quorum; six pall bearers; the family and relatives of the deceased; members of the High Priests' Quorum, and citizens.—*Deseret News, April 29.*

The *Salt Lake Telegraph* talks of Governor Shaffer and Associate Justices Hawley and Strickland weakening down from their Corinne speeches. The gentlemen only meant so and so.

Gen. Sherman received important despatches Friday from Gen. Sheridan and Gen. Augur, the tenor of which indicates that the threatened Indian war will be averted. Red Cloud, the great war chief of the Sioux tribe, with a delegation of warriors, and an English interpreter, is now on his way to Fort Fetterman, to have a "talk," and if everything proves satisfactory he will continue on to Washington, and have a "talk" with their Great Father.—*New York Tribune, May 18.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MAY 31, 1870.

PRESIDENT CARRINGTON arrived at Liverpool May 24, on his return from his visit to the Swiss, Danish, Swedish, and Norwegian Conferences, in excellent health and spirits, after having enjoyed an exceedingly agreeable time with the Saints in those countries.

ARRIVAL OF ELDERS.—The following Elders on missions to Europe left Salt Lake City May 13, and New York per steamship *Minnesota* on the 18th, and landed at Liverpool on the 30th—Joseph Bean (and wife), Joseph Argyle, Peter Madsen, Francis Fouk, Thomas Woolley, Mons Anderson, Edmund F. Bird, Thomas Howells, Michel C. Christensen, and Soren Christensen.

The brethren had a pleasant trip and appeared to be generally in good health and spirits. The following Elders formed a portion of the company as far as Omaha or other places in the States, all, excepting the Elders Thatcher and Staines, on missions to Europe, and most of them were expecting to sail from New York for Liverpool on the 25th—Joseph Young, sen., H. S. Eldredge (and wife), Seymour B. Young, R. F. Neslen, T. W. Ellerbeck, Ralph Thompson, Daniel McAllister, O. Snow, W. W. Cluff, Peter Evans, Caleb Parry, Joseph Parry, Eleazar Edwards, David Brinton, W. C. Staines, Hezekiah Thatcher, and George Thatcher.

FORTIETH ANNUAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

(From the Deseret News.)

THE Fortieth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened, according to adjournment on April 6, this morning (May 5), at ten o'clock, in the New Tabernacle.

The interesting nature of the times, the increased facilities for travel from the northern settlements and the beautiful weather having induced larger numbers of the Saints than usual from the country districts to flock to the city, the congregation was more numerous than is usual at the first meeting. For nearly an hour before the opening of the gates, and about two hours before the time announced for opening Conference, a living stream flowed towards the Temple Block and collected on First South-street. Many faces could be observed among the throng that had not been seen in this city for years. Capt. Beezly's martial band was on the ground and increased the interest and animation of the scene with its enlivening strains.

On the stand were—

Of the First Presidency, Brigham Young, Geo. A. Smith and Daniel H. Wells.

Of the Twelve Apostles, Orson Hyde, Orson Pratt, John Taylor, Wilford Woodruff, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D.

Richards, Geo. Q. Cannon, Brigham Young, jun., and Joseph F. Smith.

Patriarch, John Smith.

Of the First Seven Presidents of the Seventies, Joseph Young, Albert P. Rockwood, Horace S. Eldredge and John Van Cott.

Of the Presidency of the High Priests' Quorum, Edwin D. Woolley and Samuel W. Richards.

Of the Presidency of this Stake of Zion, John W. Young and George B. Wallace.

Of the Presidency of the Bishopric, Edward Hunter, Leonard W. Hardy and Jesse C. Little.

There were also Bishops, Elders, and leading men from every settlement in the Territory.

Conference was called to order by President Brigham Young.

The choir sang the hymn commencing,

"The morning breaks, the shadows flee."

Prayer by President Geo. A. Smith.

The choir sang,

"The towers of Zion soon shall rise."

PRESIDENT GEO. A. SMITH

addressed the Conference on the first principles of the Gospel. The Latter-day Saints had never been permitted to stay long enough in one place to enable them to build a house large enough to accommodate all who wished to attend our Conferences. By the blessing of God, however, we are now in a position that we will not be under the necessity of requesting any of our brethren and sisters of the city to stay away to make room for the Saints from the country.

Forty years since, on the 6th day of last April, the Church of Jesus Christ was organized with six members. At that time fragmentary portions of the Gospel of Christ could be found in the various sectarian churches throughout the world; but when the Gospel was restored by the Almighty through the instrumentality of the Prophet Joseph, a complete system was introduced. Have we adhered to those ordinances and those glorious principles which were incorporated in that system? In the days of Joseph men were tried and tempted, and many were led astray by false spirits. At one time Oliver Cowdery remarked that if he should apostatize the Church would be broken up. The Prophet told him, however, that it was the work of the Lord, and it would roll on without him. This work is not dependent upon any man or set of men. In the days of Joseph it was predicted by many that if he were destroyed the Church would fall to pieces, yet it exists to-day and is more powerful than it ever was. May the Lord of life and glory bless His servants and all Israel is my prayer. Amen.

PRESIDENT DANIEL H. WELLS.

The Lord knew the right time to reveal His Gospel to His children, and He sent His messenger to the right Joseph. He knew that Joseph would receive it and could never be induced to deny it. The children of men have their agency to accept or reject the principles of the holy Gospel, when those principles are unfolded to them. Those who reject the Gospel take upon themselves an awful responsibility. The Lord will leave all of His children without excuse. Those who do not know the Gospel in this life will have an opportunity in another sphere. The Latter-day Saints know in whom they have trusted. They have relied upon Him who is indeed their Father. The Gospel should be sweeter to us now than it has ever been, and we should be willing, were it necessary, to place our all, even to our existence, on the altar for the furtherance of the cause of God on the earth. When any new principle, or even a new idea respecting some old principle is advanced, many are ready to oppose it. How many, for instance, have raised a hue and cry because the people were counselled not to trade with their enemies. The kingdom and the greatness thereof will never be given to a people who would hand them over to the devil as fast as the Lord bestowed them. The Lord tests and tries His people to see whether they have integrity, and those who fly the track the moment they are tried, show to Him that they have no integrity. It is the greatest calamity that can befall a person to make shipwreck of his most holy faith. In all ages of the world the people of God have had to endure the hatred and persecution of the world. The tables, however, will finally be

changed. The Saints will yet have power to erect a holy temple to the Lord, and the glory of God shall rest upon the temple and the habitations of the Saints.

PRESIDENT BRIGHAM YOUNG said that the people would be required, during Conference, to pay strict attention and to keep good order. He thought it would be advisable for the sisters to make arrangements to leave their babies at home, as little children could not possibly understand anything that might be said, and by their noise they prevent the congregation from hearing. As our congregations will be of necessity large, we will be compelled to be a little exacting on those points. Referring to the filthy practice indulged in by some while at meeting, of chewing tobacco, President Young said—

On Sunday, after meeting, going through the gallery which had been occupied by those claiming, no doubt, to be gentlemen, and perhaps, brethren, you might have supposed that cattle had been standing around there and dropping their nuisances. Here and there were great quids of tobacco, and places a foot or two feet square smeared with tobacco juice. I wish the door-keepers, when in the future they observe any persons besmearing the seats and floor in this way, to request them to leave the house; and if they refuse and will not stop spitting about and besmearing their neighbors, just take them and lead them out carefully and kindly. It is an imposition for those claiming to be gentlemen to spit tobacco juice for ladies to draw their clothes through and besmear them, or to leave their dirt in the house. We request all addicted to this practice to omit it while in this house. Elders of Israel, if you must chew tobacco, omit it while in meeting, and when you leave you can take a double portion if you wish to.

President Young made some excellent practical remarks in relation to the necessity for the Saints being continually taught in the things of God.

The choir sang "Holy Lord God of Hosts."

Conference adjourned till 2 p.m.

Prayer by Elder Geo. Q. Cannon.

[TO BE CONTINUED.]

CORRESPONDENCE.

NEW ZEALAND.

Kaiapoi Island, Canterbury,
March 20, 1870.

President A. Carrington.

Dear Brother,—I trust that you will pardon me for not writing to you before this date. I feel thankful to God my heavenly Father that I have not lost the Spirit of His Son. My heart's desire is to aid and assist to build up His kingdom.

I am sorry to say that we are not making much progress here, but brother James Burnett and I are doing all we can in lending out the STARS and other publications and books for the people to read, that they may have an opportunity of investigating the principles taught by the authorities of the Church and kingdom of God, and I pray that when brother Robert Beauchamp will come the people may be willing to listen to him. But brother James and I do not neglect to bear a faithful testimony to all that we come in contact with to the truth of the Gospel revealed from heaven to Joseph Smith and to His servant President Brigham Young. We both keep the Word of Wisdom and set an example to the people how Saints ought to live, by our actions as well as our words. I hope that we shall be enabled to gather up to Zion by this time next year, if we are not counselled to stay.

Brother James and the few Saints desire to be remembered to you. They and I always remember you in our prayers. May the blessings of God, our eternal Father, always abide with you and all those in the kingdom of God.

I remain your brother in the Gospel of Jesus,

WILLIAM BURNETT.

Karori, March 27, 1870.

Albert Carrington, Esq.

Dear Friend,—I wrote you a few lines last month from Wellington, acknowledging the receipt of book parcel, and forwarding you an order for other works I wished for. I now send a further order.

Elder Beauchamp has not arrived from Sydney up to this time, but I look for him daily. I believe there are about twelve prepared to receive the ordinance of baptism when he shall arrive. Since I last wrote we have induced one who has been a most violent opponent to the truth to read some of the works of the Church. Now he is an altered man—instead of still threatening as he did to kick Elder Beauchamp out of his house if he dared to set foot in it, he is longing for the time to come when he may be admitted into the bonds of the covenant. This man has two brothers in Logan, Cache County, who joined the Church in Sydney or Melbourne some 14 years ago. His name is Hurst, and since the time his brothers joined he has said everything he could against Mormonism, but now thanks God he is one with us.

Praying that the Spirit of God may be ever present with you and all in the Office, I remain yours respectfully,

H. ALLINGTON.

AMERICA.

American Fork, Utah, May 4, 1870.

President A. Carrington.

Esteemed Friend,—Your favor of April 16th came duly to hand, for which you have my thanks. About the time of the reception of this you will have returned from your tour to Switzerland and Scandinavia, in which field your diligent and efficient labors will no doubt produce the most gratifying results. Perhaps you do not fully realize the interest and pleasure taken by your friends in Zion in your unobstrusive and effective management of your department of the great work of bringing forth and establishing the work of the Lord in these days, but we here fully comprehend that interest and the importance of the labors of yourself and your faithful co-workers, and may Heaven's blessings continually rest upon yourselves and your efforts.

Although peace and happiness, joy and satisfaction, are the patrimony of the Saints, yet occasionally a cloud passes over the serene brightness of our sky, reminding us that we are mortal, that death lays his hand occasionally upon the standard bearers and veterans of Israel, as witnessed in the death of our esteemed President and Patriarch John Young, and also that the devil is not dead yet, as witnessed in the attempted unhallowed legislation of Congress in prohibiting the free exercise of religion. You and I and millions of others have been trained to a nobler manhood, to a higher political creed, than such a dwarfing arrangement as the Cullom Bill. In our school-boy days we were accustomed to hear and repeat the invitation to the down-trodden and oppressed of the nations of the earth, "Come to this land of the free, this asylum of the oppressed; under the broad folds of the Stars and Stripes is ample room and verge enough for a full development of all your physical and mental powers, for a free exercise of religious faith." Can it be that this invitation will turn out to be a myth, and like the dead sea apple, beautiful to the eye, but melting to ashes on the tongue? Our heavenly Father treats His children as intellectual and reasonable creatures—hence He says, "Come now and let us reason together." "Bring forth your strong reasons, saith the God of Jacob." Surely the master spirits of the Christian world, in this enlightened nineteenth century, if they have truth and reason on their side, need not fear to enter the lists against a few advocates of error, without resorting to the weak and irrational arguments of shillelahs and big guns.

So far as I am informed, the people of Utah never were more united, more alive to their duties, more calm, more satisfied that "though man proposes, yet God disposes," and more fully determined to carry out the great Christian maxim and rule of universal equity, that "we should obey God rather than men." Clouds then in reality there are none.

Multitudes are going to Conference,

and the New Tabernacle with its improvements will not be capacious enough to hold all who will attend, and new light conferences will be farther off in significance than the farthing candle to the sun in its noontide splendor.

There is prospect of a grasshopper war in parts of the Territory, but that does not terrify those who are prepared for hoppers of every kind.

The preparations for building the factory at Provo under the wise supervision of President Smoot are progressing rapidly. The grist mill in connection therewith is in operation. In Alpine they are building a new meeting house, and we shall start one here immediately after Conference. Other settlements are also preparing to build, and all things indicate that we shall not "vamose the ranch" at present.

My best regards to our mutual friend, brother Jaques, and other friends in the Office.

I remain faithfully yours,

L. E. HARRINGTON.

The following are extracts from a private letter submitted to us, dated Washington, D.C., May 12—

Everything is very quiet *here*, and all is peace in Zion. The Cullom Bill still sleeps in the Senate committee. It has been reported once, and an effort made to make it a special order for a certain day, but an objection being made it took its place on the calendar. Since that it has been called up and recommitted to the Committee on Territories. The committee have spent one session considering it, but there was such a difference of opinion on the matter that nothing much was arrived at.

It is the general opinion now, if things at home remain quiet, that is, if the inimical element in our midst fails to find material to get up a sensation and howl, that the Cullom Bill will probably never see the light again. It is not a popular measure with the country—nearly the whole secular press of the Union is opposed to it, and even the Government would rather let Utah matters rest quietly if they could. It is the continual barking of the hounds in our midst at home that makes the difficulty, backed up as they are by the religious press and some of the clergy. I say some, because there are those among the clergy who have publicly denounced this measure as a blow at religious liberty—some going so far as to allege that so long as we held it as part of our religious faith, the country was bound to tolerate polygamy.

The whole subject has caused a great talk all over the country, curiosity has been excited, interest awakened, and the novelty of a man rising on the floors of Congress and defending the doctrine of a plurality of wives, as brother Hooper did, is so great, that the speech has been in very general demand by all classes of people, and is being more extensively read by influential people outside the Church, than any document ever issued from our people in this country. The first edition of five thousand was soon exhausted. Another edition, with the Remonstrance and Resolutions of the Salt Lake Mass Meeting, is now issued, and so great is the demand, that this will probably be inadequate. The Remonstrance is pronounced by able statesmen as one of the most powerful State papers that ever emanated from any people, the Declaration of Independence not excepted.

Captain Hooper is working like a beaver, and is leaving nothing undone to advance the interests of his constituents. His health was very poor during the winter, but he is much better now. He looks as well if not better than I ever saw him.

ENGLAND.

Sunderland, May 20, 1870.

President A. Carrington.

Dear Brother,—I can truly say these are the happiest days of my life. I can now see the beauties of Mormonism far plainer than I ever saw them before. When I compare the beauties of our glorious religion with the flimsy systems of the day, I am astonished to think that men cannot see the difference between the substance and the shadow. I am thankful to my heavenly Father that I have had the privilege of coming forth in this day and age of the world, when God has again established His kingdom upon

the earth, never more to be thrown down, and that I have been born under the new and everlasting covenant.

I know that Mormonism is true, just as well as I know that there is a God in the heavens, and blessed will they be who repent of their sins, go down into the waters of baptism, have hands laid upon them for the reception of the Holy Ghost, and then go on unto perfection, but woe will be the doom of those who reject the principles of the everlasting Gospel.

I feel well. I am determined to serve God and to keep His commandments, for I know that the blessings are many which are in store for the faithful. Eye has not seen, nor ear heard, nor yet has it entered into the heart of man to conceive the great blessings that are in store for the faithful sons and daughters of our God. Why are the Saints not more faithful in keeping the commandments of their heavenly Father? Too many of them go to bed, and rise in the morning, like the brute beasts, without thanking God for His loving-kindness unto them, for the many blessings that they receive at His bountiful hand, and then too many of them give way to low, filthy habits, which are all the while degrading them, instead of exalting them in the scale of being. Among other things, too many use that nasty, filthy weed, called tobacco. The Dean of Carlisle collected the following suggestive statistics—In 1856, 33,000,000 pounds of tobacco were consumed in England, at an expense of £8,000,000; of that £5,220,000 went to the Government as duty. In 1821 the average was 11.70 ounces per head every year. In 1851 the average was 16.36, in 1853 it was 19 ounces, an increase of one-fourth in 10 years. There are 12 city brokers in London, devoted to the sale of tobacco, 82 clay-pipe makers, 7,380 workmen engaged in the different parts of the business, and 252,048 tobacco shops in the United Kingdom. It has been calculated that the entire world of snuffers, smokers and chewers consume 2,000,000 tons of tobacco annually, or 4,480,000,000 pounds weight, as much in tonnage as the corn consumed by 10,000,000 Englishmen, and at a cost sufficient to pay for all the bread-corn eaten in Great Britain. At least one-fourth of the race are smokers, or 100,000 000. Every working man that consumes only one ounce per week, or four pounds per annum, pays to Government as a tax on this useless habit 12s. 8d.

For the benefit of those who would like to reform, I will give the following receipt for getting rid of the desire for smoking, from a book published by Dr. Fowler, of New York, one of the best Drs. of the day—"Go without eating for a day, two or three days would be better. Drink freely of water, and nothing else. After the system has become renovated by the water, take a wet sheet, pack, and let the tobacco escape through the pores of the skin. The sheet will soon become impregnated with the smell of the tobacco that the man has taken into his system in the form of snuff, cigars, &c. The man will soon begin to acquire a distaste for the weed. He should be very careful of his diet, and eat only the most simple food necessary for his nourishment, as brown bread with apples, baked or roasted potatoes and fruits, without any stimulants. He will soon cure the craving, especially if he would fill his mouth with water, and throw it out again, as often as he had any hankering for the tobacco. He can in this way, by perseverance, work a radical cure."

Brothers Peterson and Taylor join in kind love to yourself and all in the Office. Ever praying God to bless you and all the faithful, and may your journey home be pleasant and short, I remain your brother in the Gospel of Christ,

GEORGE O. NOBLE.

Birmingham, May 23, 1870.

President A. Carrington.

Dear Brother,—Myself and the brethren are all well and moving along about as usual. We have commenced out-door meetings in some places, and have baptized ten or a dozen persons since I was at London.

Everybody is anxious for the news as to when the emigration will commence.

God bless you. Your brother in the Gospel,

A. P. SHUMWAY.

Dukinfield, May 26, 1870.

President A. Carrington.

Dear Brother, — Knowing your anxiety for the welfare of those under your charge, and the fatherly feeling and care you have had for me, through my health not being good, I feel it a duty as well as a pleasure to inform you that my health is better than it has been for some time and that I feel a gradual improvement. I walked five miles last Saturday, seven on Monday, ten on Tuesday, and not less than twelve yesterday, and am feeling first rate to-day.

I am still enjoying my mission and have done so from the beginning, though my health at times has not been good, yet I have always felt well in spirit and have done the best I could, according to circumstances and my ability. By the help of the Almighty I hope to continue faithful in the discharge of every duty. I have been blessed in my labors and comforted through the Spirit of God. In whatever Branch or house I have visited in the Conference I have met with universal kindness from the Latter-day Saints, and not only from them, but often from those not in the Church, for all of which I feel very grateful, not only to them, but also to a kind and merciful God.

We have not many strangers attend our meetings, baptisms are far from being so frequent as I could wish, but occasionally we add to our numbers a few souls, who I hope will be saved in the kingdom of God. The Gospel seems to have but very little attraction for the world. Our mission is to offer to the people life through obedience to the principles of the Gospel, yet God in His wisdom has left it in the power of all to make their own choice, whether it be life or death. Sometimes in travelling and visiting through the Branches I get the opportunity of conversing with individuals on the plan of salvation, and take great pleasure in so doing, and by this means I have been able to correct a great deal of misrepresentation, and some persons have seemed quite pleased to hear the truth about Brigham Young, the people of Utah, and the principles of our faith. Again there are others who seem afraid to hear Mormonism mentioned, and I cannot but think that they are more than half convinced in their own minds that the work is true, yet lack the moral courage to declare for truth and God. Mormonism is too much of a reality to suit their notions, and so they try to content themselves with the traditions of their fathers, yet they will some day wake to the knowledge that

"Life is real, life is earnest,
And the grave is not its goal.
Dust thou art, to dust returnest,
Was not spoken of the soul."

I do not know but I am intruding on your time, so I will say good bye and God bless you. Brothers Dewey and Richardson are well and I know would wish to be remembered in love.

With kind love to yourself and the brethren in the Office, believe me your brother in Christ,

W. W. TAYLOR.

UTAH NEWS.

THE following are from the *Deseret News* to May 9:—

Base ball matches were common at Salt Lake City.

The General Conference concluded on Sunday, May 8.

General P. H. Sheridan and staff arrived at the Townsend House, May 9.

A contemplated new edition of the Hymn Book is announced by the *News*.

A very fine rain of several hours' duration fell on the night of May 3. The rain destroyed many grasshoppers.

The *News* recommends the importation of English sparrows to eat young grasshoppers or any other noxious insects.

Four daughters of President Brigham Young and one of President Joseph Young sat at the reporters' table at the Conference.

Brother Festus Sprague, of Grantsville, died May 3, from the wound received in the capture of the desperado Albert H. Haws.

Elder Wm. Gibson had arrived at the city. He had partially recovered from his attack of paralysis, and hopes were entertained of his entire recovery.

By permission of the City Council, the residents on the bench north of the city wall were about to make a ditch to convey water from Red Butte to their lots.

Charles Moore, Esq., still heads the profession of producers of organ motive power. Charley produces the power wholesale, while the person at the keys merely disposes of it retail.

The wagon of brother Scowson, of Draperville, as he was going home from Conference, May 7, was upset in Canon Creek. Two women and a man, passengers, had a narrow escape from drowning.

The grasshoppers were lively and numerous and voracious in Salt Lake City, on Mill Creek (where they had devoured several fields of wheat), and in other portions of that valley, and very plentiful in Cache Valley.

Elder A. F. Barron, of Meadow Valley, Washington County, returned April 29 in excellent health from his mission to the States. He had labored in Mississippi, Alabama, and Georgia, and had been well received by relations and strangers. He baptized four persons while on his mission.

A Sunday school children's excursion per rail to Ogden and back to Salt Lake City, under the auspices of the Sunday School Union, was made May 2. The children of the 20th Ward, under the care of Superintendent Reynolds and Counsellor Allen, filled three cars, those children who could not pay their fare going free.

Elder C. C. Rich reported everything quiet and industrial at Bear Lake Valley, no grasshoppers visible. The road from Huntsville to Bear Lake was open and practicable for wagons. Elder Erastus Snow, Bishop T. Callister, and Hon. A. M. Lyman, from St. George and Fillmore, reported plenty of grasshoppers in those localities.

Brother James M. Ballinger, President of a Branch of the Church comprising thirty members, in Des Moines, Iowa, with three of his brethren, journeyed over 1100 miles to attend Conference, and expressed themselves highly pleased with matters and things in the valleys of the mountains. The entire Branch was exerting themselves to gather home and cast their lot with the Saints.

The juveniles of Salt Lake City had a matinee at the Theatre, April 30, to see the Japanese troupe. In the course of the entertainment "Little All Right" received from President B. Young, through his daughter Miss Talula Young, one of the five dollar pieces issued by the Provisional State of Deseret years ago. The coin had the inscription, "President Young to 'Little All Right.'" The recipient acknowledged the compliment by a profound salaam.

Professor St. Clair and part of his family arrived in Salt Lake City May 5, on his way to Montana, California, China, New Zealand, and all the British colonies, returning by the Isthmus of Suez. The *News* says, "The energy and enterprise of this family in making so extensive a journey as that of last year, is noteworthy and remarkable—over 4,000 miles by their private carriage in the mountain Territories. The Professor claims that, by truthful and honest declarations respecting our people, his lady in her lectures last winter won a real reputation for candor and reliability worth an hundred 'Whited Sepulchres."